844 good mullah is not called in who knows how to strike him (Martuny ura-
755 uratugun). Torgai transmits from the words of someone who knows
776 how to hit Martu, that Martu appears in the form of a little yellow girl (sary kyzday). Martu carries disease (yukbaly), and therefore young women do not come in to the woman in labor. In order to bring relief to the woman in labor it is necessary to expel the evil spirit. They shoot off guns for this and make noise outside the tent. (2)

2. Cf. Makovetskii, I. p. 62.

844 A woman never gives birth in the house of her mother, even under accidental circumstances, riding through, etc.

844 After the delivery the mother lies down for 3-4 days, eating fatty food, tea and other small and hot (issyk) food, but not cooling (suuk).

553 When a child is born, they slaughter an animal, and they give the young men kids for kukbure. The old men are regaled and they
551 give /99/ the name. When the children are dying one after another, then fate is propitiated in the following manner. They give the child some sort of humiliating name, connecting it with a notion of long life, for example, they give the name Kuchukbay, saying: Will he not remain among the living in the form of a whelp? (byr kuchukdey tiri bulub yurermeken). Names such as Kutebar, Bokkut, Maykut, Itakyk, Katpa (camel's sickness) are not rare. The names Tokhta (stop), Tursun (let him stop) must be foretokens of long life. They
751 run a silver ring through the nose cartilage of an only child of male or female sex, when the other children have died. Often the names originate from words which were spoken by chance by people who came in, for example, if someone said that the child was ugly or blond like a Russian, then its nickname would become Yamanbay, or Orusbay. On the occasion of a general's riding through, one child in the Chimkent uyezd received the name Dzhandaral. Many Kazakhs bear two names.

Examples of female names are Uriuk (apricot), Pistagul' (pistachio flower), Miizgul' (the flower of a plum), Al'magul' (apple blossom) Aiva (halva), Khuraz (rooster), Sarykyz (yellow girl), Tursungul' (stop!, or flower) Saltanat (kingdom). Batpa Zaura, i. e., Fatima and Zukhra are the names of girl twins. In the epics one finds the female names of Gul'khanys, Karlygash (swallow), Gul'barchin, Bayan, Dzhibek (silk).

500 After giving birth for the first time, the woman visits the home

585 /219 cont./
[431] gift from him, not to speak of the special and obligatory ones, such as "lyu," the gift to the bride's father and kinsmen, "syuzaky" to the family "for the milk of the mother," etc. The groom continues to come and visit the bride for a certain length of time (a year, sometimes more or less). He brings the remaining part of the bride-money, and livestock as a gift ("toy mal") to compensate for the expenses of the wedding. In addition pieces of felt are brought for the yurt which is put up especially for his visit. The wooden parts are given by the bride in her dowry. The bride is led to the new yurt, and the celebration begins, during which a didactic song, "Zhar, zhar," is sung (literal translation: "concerning two halves"), in which advice is given as to what sort of wife the bride must be. After this the yurt and the entire dowry of the bride are packed, and the bridal couple (the bride in her wedding attire) ride to the village of the groom, accompanied by the bride's mother. Upon their entrance into the tent, fat is poured on the hearth and there is
[178] kneeling. The groom's mother reads instructions to the bride and with a short staff raises the veil from the bride's face (a new custom, not known among the simple Kirghiz /Kazak/. After this, a new celebration begins, with games and in particu-
585 lar racing. Under the influence of Islam the ritual of marriage
177 takes place after the groom enters the tent. A mullah reads a prayer in Arabic (which, consequently, no one understands) over a cup of water in which a coin is placed and then asks the bridal couple for their consent, gives them the water to drink, and then gives it to all those present, keeping the coin for him-
585 self. After her arrival in the village, the bride does not have
553 the right to call the men by their names, but must give them new names (a survival indicating the subservient and low position of the woman in the family).

582 Most of the marriages take place when the bride is 14-18 years of age and the groom is 18-20. There are also grooms
595 75 years old and grooms in the cradle. Although Moslem law permits polygamy for the Kirghiz /Kazak/, it is not widespread since it requires great expenditures and is possible only for the rich. Most of the Kirghiz /Kazak/ have two wives (an old one and a young one).

/219 cont./

844 Births take place under the same conditions as among the peasants in the remote corners of our fatherland. A midwife is present, who has recourse to rough methods in difficult cases, not infrequently causing the death of the woman in labor. On
• 553 the fifth day the child is given a name, usually by the midwife (it is usually the name of some object -- bridle, whip, vessel, cord, etc., in general whatever comes into the head). More rarely the name is given by the aksakal, and then it is given in memory of some well-known ancestor of the clan, or the name may be given by the mullah. In this case the children receive names of persons connected in one way or another with
852 Mohammed. Circumcision takes place in the fifth year. On
304 the occasion of propitious births the Kirghiz /Kazak/ do not
844 forget to arrange a feast and to celebrate this event.

764 Funerals are quite simple. The deceased is placed on the left side of the yurt (near the entrance) behind a partition of chiy grass, and couriers are sent through the villages with the news. All those acquainted in any degree with the deceased consider /220/ it their duty to visit the deceased without fail, since by this (according to Moslem law) the sins of the deceased and of the visitor himself are alleviated. The friends of the deceased who are his contemporaries make the ablutions, and for this they receive his clothing. The others usually weep loudly and express their condolences to his family. They wrap the dead in a white sheet (or silk) called "akhret" (i.e., "the end of the world," or the clothing of the other world) and fasten it with string at the head, waist, and feet. After this he is carried out of the village to an open place, laid on the ground in such a way that the face is toward the southwest (in the direction of Mecca), i.e., the head at the northeast, and the body not flat on its back but slightly on the side (on the
[782] shoulder). Here the prayer "dzhanata" (the liberation of the soul) is read in Arabic. The mullah usually asks: "was he (the deceased) without sin?" To which those present reply: "He was
[783] without sin." If he was sinful, the mullah proposes that the sins of the deceased be redeemed with livestock. Formerly this redemption went to the poor, but now it goes to the mullah.

[Soviet Era]

583 422 Soviet era. The Orkhon and Yenisei Turks of that early time likewise distinguished between the husband's estate and the dowry of the wife such that the husband could seize it only in payment of a fine; short of such a contingency, the dotal property was in a separate category.

58 Betrothals were arranged while the children were not yet of age, subject to the supreme authority of the family head. The junior levirate not infrequently caused a boy of eight or nine years to be married to a mature woman. On the other hand, girls might be married before [663] puberty.[290] A wife on taking up residence in her Hu Fa aul underwent a change in status symbolized by a new soubriquet which generally signified whether she was pretty, clever, sympathetic, etc.[291] The new name thus emphasized the discontinuity in her social being, but at the same time appears to have been oriented toward positive or praiseworthy attributes in a woman.

428 The inheritance complex involving primogeniture, equitable apportionment and ultimogeniture continued in force. Thus paternal authority passed in the line of the eldest sons, and with it as a rule the totality of the incorporeal property, in such titles, ranks, honors, prestige as the Soviet era still permitted.

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[290] Ibid., 48.

[291] Ibid., 59.

428 For the most part the father gives his oldest
son preference, but this depends on his good
[178] will. Divisions of families used to be en-
countered more rarely, for danger forced them
to move as nomads with large auls. Now this
reason for keeping together is considerably
less urgent, and ties of kinship in general are
beginning to lose their importance.

844 Birth. The Kazakh appears in the world
without causing any particular worries to his
relatives. Only when there is a difficult
[754] birth do they call in the assistance of their
own doctors, that is, conjurers and sorcerers.
It is self-evident that in most cases their
devices are actually harmful. In fortunate
cases they consist only of whisperings and
grimaces, but in more decisive instances more
846 violent measures are taken. In most cases
little peace is allowed the woman who has borne
the child. Rest before and after delivery is
553 set at a very short period. The mother has
/342/ only one right: to name her newborn child.
She does this in a very original way, acting
entirely upon inspiration, often naming the
child after the first object she happens to
look at after the birth. As a result names
occur like It-Ayak, that is, dog's leg, and
so forth. Sometimes, however, they name them
for Moslem saints, adding to the name the word
Ir (Man), thus- Ir Ali, Ir Mohammed, and so on.

852 Circumcision is performed according to
Moslem law while the mullahs read prayers, and
in general is circumcision inaugurated by
festivities, but does not occur until after
the third year.

000 Marriage. Usually the Kazakhs, especially